

# BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XVI.—NUMBER 22.

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JAMES E. HUGHES ..... Editor and Publisher

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By mail, postpaid, \$1.50 per year, in advance.  
Five new subscribers sent with one remittance at \$1.00 per year each.

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The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers, or numbers omitted will be sent, if asked for, upon receipt of the address of discontinuance.

SHOULD ANY SUBSCRIBER change his or her address advise this office, giving both old and new, and the Blade will be sent to the new address, as desired.

THE OFFICE of publication of the Blade is at 126-1/2 North Limestone Street, Lexington, Kentucky, to which all Freethinkers will be given a hearty welcome.

THE Blade is entered at the Postoffice at Lexington, Kentucky, as second class mailing matter.

ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE, P. O. Box 393, Lexington, Ky.

More light.

Work is worship.

Let the sunlight in your heart.

Keep busy doing something for somebody.

With a few more names on our mailing list we could do better.

At last the Blade has caught up with the date and we mean to keep there.

If each of our readers would now turn in and send a new subscriber there would be something doing.

That Ohio preacher will know better than to utter a lie against the honor and memory of Colonel Ingersoll.

Always bear in mind that it is sweet to work when we work for the happiness of those we love and who love us.

Special attention is called to our editorial in this issue written in reply to a contributor on the morality and belief question.

To slander a dead man provokes contemptuous pity and excites the anger of intelligent people, but it is always a waste of labor to shave an ass.

Judging from the storm of wrathful indignation Miss Laura Smith has called down upon herself by reason of her criticism of the churches, the preachers are advised that they had better get on the port side of themselves and make a careful inspection of their parables.

Rebellious romanticism and pusillanimous protestantism are still vying with each other for public and personal favor, but the road to intellectual freedom still calls for a lot of hard digging and the diggers are so few that the work becomes more difficult for those who are willing to get in the trenches.

Even at this late date shameless liars will continue to defame the memory of a dead freethinker by charging him with cowardice and desertion in the hour of the country's need, and yet, those preachers who peddle such lies for the glory of the god they worship never went into the war and if they did it was to pray and not to fight. But, of course, the greatest liar desires to be thought truthful.

The earliest form of religious worship of which we have any actual knowledge was solar and sideral. It preceded any scientific information. It was a simple theogony. Just as the science of astronomy dethroned Apollo, Osiris, and that innumerable host of deities born of the sun, so will increasing intelligence dethrone the god of Abraham, Isaac and Jacob, now so persistently, though ignorantly worshipped by the Christian world.

In a recent issue of Higher Science there appeared, in its editorial column, a long quotation of the Blade's criticisms of Sir Oliver Lodge and his inhabitable planets. Commenting upon the discussion of the subject, Higher Science approvingly follows it up with an argument showing that Sir Oliver was in grievous error in assuming such a dogmatic position on the subject. The Blade fully appreciates the compliment for few periodicals in America have so much weight in a discussion upon the heavenly bodies than our far Western contemporary.

After all God is just what we make him. The god of the Jews actually believed that the world was flat, that it had four corners, and that the

overhanging firmament was a solid concave filled with augur holes through which the rain leaked, and that he could precipitate a deluge by the simple expedient of throwing open a trap-door. So it was with all other gods. The gods of the ancients were equally ignorant and impudent, cruel and cranky. Their principal occupation was making war by proxy and committing adultery in propria persona.

"You are a fool. Your sheet is a cess pool. You ought to be tarred and feathered and then flayed alive!" (signed) Disgust.

This is but a portion of a communication received by the Blade but it is by far the most interesting as it affects the editor in a personal way. The missive was mailed, evidently, on a train on the Illinois Central railway from some point in Indiana. Any man or woman who could write such a letter should either have the moral courage to sign their name or burn it before mailing. An anonymous roast is a cowardly stab in the dark whether the assassin be male or female. It is an emanation of irresponsibility. No doubt the author has a fixed, unflinching faith in the religion of charity and love but it is not practised in this case.

The average person strives to pose before his congregation as a modern Pallas to whom the most recondite secrets of the heavenly hierarchy are as familiar as the face of the town clock, that he is competent to rede every riddle in the vast apocryphal of Nature, to interpret every blazing character on the firmament of night. They regard a criticism of the deity as a personal insult to themselves and assume that they are the specially selected of the Lord to represent him on earth. No wonder that in spite of them the world is yet filled with foul wrong; that the demons of darkness patrol it by night and by day; that it is still being swept by the hot breath of lust. Abolish the preacher and a greater happiness will soon dawn.

One would naturally expect that with competition in the salvation business, the rivalry would tend to cheapen the rates in an effort to make a bid for the business end of the game. Strange to relate the Blade is unable to learn of any cut rates. On the contrary the same rules that govern commerce do not prevail in this sphere for the fiercer rivalry the higher goes the rates. Christian salvation is now only free to paupers and they are not allowed to travel first class. This comes from the broad-and-butter getting propensity of the sacerdotal class but it is so discouraging when Christians will not see and perceive the truth.

### A RATHER WEAK DEFENSE.

The church defenders are still smarting under the castigation they have received through an article of Miss Laura Smith based upon her conception of church cordity as the result of the personal experiences she underwent.

The Herald and Presbyter, a religious publication which may be called a sort of "double-headed" takes serious exceptions to the efforts of Miss Smith to apply a test, a true test, of the cordiality manifested by the fashionable churches toward the "stranger within their gates" and denounces her in rather unbecoming and immodest language. Among other criticism, this church organ says:

"A young woman has been employed to go about the country, sneaking in as supposed worshiper in the various churches, not for the purpose of worshipping God, but as a paid spy, to furnish sensational capital to her paper, and bring in revenue to her own pocket. Such a project as this deserves only rebuke. She does not go to church to receive the spiritual benefit which every church attendant should seek, but to take religious people unawares and at a disadvantage, and secure as many good sensational stories as possible."

Nowhere in all her writings has Miss Smith made the slightest suggestion that she is aught else but a Christian. There is certainly no indication that she is or even pretends to be a Free-thinker. Under these conditions it is simply Christian criticism. Christian when Miss Smith says the churches and Christian abusing Christian when the Church organs assail the personal integrity of Miss Smith. By charging that Miss Smith was actuated by a desire for "revenue" only in working up a "sensational" these same organs must not forget that they also desire "revenue" for replying to Miss Smith and that it was the churches they defend that furnished her the "sensations."

And by what right does the same organ undertake to berate Miss Smith in that she had taken church people "unawares"? Are not good Christians supposed to be the same in all places and at all times? If Miss Smith had announced her coming her mission would have proven a dismal failure for every church would have prepared for her, extended to her the glad hand all along the line, sermons would have been prepared especially for her benefit, the choirs render special music and the entire working force of each church would have flocked about her in an extreme anxiety to get a favorable write up from her pen. It is a safe bet that if there were a Christ and he should again come to earth and follow the example of Miss Smith he would be given the marble heart just as it was given in this case. What would this distinguished defender of a rotten credal system have to say about being taken "unawares" then? The plan would be without avail and the test made without their knowing it. This is what hurts the feelings of the church people, they were being tried and tested without their knowing it and were found sadly wanting.

Summing up the defense made it is weak, vacillating and utterly fails in its purpose. No better could be expected of modern Christianity and

Miss Smith has gone a good distance in thus exposing the entire fraud.

### NO PUBLIC FUNDS FOR PAROCHIAL SCHOOLS.

The Christian people of Middletown, Connecticut, by a vote of 934 as against 643, rejected a proposition submitted by the Roman Catholic church which was in effect that the parochial school of that denomination be taken in charge by the municipal authorities upon the payment of an annuity of \$4,800 to the Roman Catholic paragonizing teachers for the several rooms in the school.

It happens that Middletown is possessed of a majority of Protestant worshippers who professed to see a "menace" to their free institutions in the Roman Catholic proposition, but they fail to see that their own conduct towards the public schools is equally as dangerous to the free institutions of the republic by the enforcement of religious exercises in the schools in line with the sectarian teachings of the dominant faction, which is an outrage perpetrated upon every person who does not subscribe to that particular form of Christian worship. While Roman Catholicism should not be taught in our schools, neither should Protestantism. The schools should be purged of both.

Preparatory to the popular vote being taken on the question a bitter campaign was waged. Protestants and Catholics alike took part. From the reports of the contest, as published, many Catholics were anxious to be relieved of the burden of maintaining a private religious institution which had declined in market value, and were desirous of unloading the institution on the town. The priest was careful, however, to stipulate that he should "provide" the teachers which in the end would really be the sisters of Catholicism attired in the peculiar garb of the order, whose order, which in itself, would suggest a religious significance. In any event the proposition suggests that somebody had seriously underrated American public opinion and a fearful lesson was taught through it.

As previously stated, a bitter campaign was waged prior to the vote being taken. All the Protestant preachers in the vicinity took a hand in the fight for the sole purpose of repelling the advances that had been made by Rome. Among the bitter antagonists of the proposition was one, Prof. William North Rice, acting President of the Wesleyan University, who taking the stump is reported to have said during one of his harangues:

"The public-school system, as we people of New England have cherished it for generations, is free from any denominational or ecclesiastical character. It would probably not conflict with any religion if all the teachers of a particular sect were members of a convent or sisterhood and appeared in school in the characteristic garb or uniform of their order. But it is obvious at once that a school so administered would have a very different spirit and character from the traditional public school of New England."

Prof. Rice talks well as far as he is thus quoted, but the trouble is that he does not go far enough to do justice. He should now advocate the elimination of Bible reading in the public school, whether with or without comment or interpretation. He should advocate the abolition of the singing of Christian hymns and the practical obliteration of all traces of religion and then we will have a "little red school house" to comport with the constitution, but not till.

### ANOTHER GIRARD COLLEGE.

One of the most assuring signs of the times is the fact that in spite of the perversion of Stephen Girard's will in the founding of his famous College of the city of Philadelphia by the Christian bigotry and treachery, another liberal minded philanthropist of that city has left an endowment of five millions of dollars with which to establish and maintain a college for the education of orphan girls.

The donor in this case was Robert W. Carson, a wealthy man of that city, liberal in his views and recently deceased. Upon the probate of his will it was made known that he had left the enormous bequest for the purpose stated.

May it long stand as a monument to his courage, but now look out for the parsons with their hamsters.

### WHY WE REJECT CHRISTIANITY.

During the past few weeks the Blade has been in receipt of a number of communications, including printed leaflets of a decidedly religious nature, from John O. Smith, of Bronson, Michigan.

Some of these communications contained some pointed questions relative to Free thought and its attitude towards the Orthodox faith but with the pressing routine of our daily round of labor and toil, the Blade has not had the time in which to take up and answer the questions seriously.

The following letter was the last one to arrive, and while we do not propose to follow out the plan suggested in full, we have no reason for refusing to state our reasons for rejecting Christianity. Before doing so we give the letter in full, as follows:

Bronson, Michigan.

James E. Hughes:

I have read your paper. You seem to be sincere. It may be that your objections to Christianity could be removed, if you would state them in your own paper and send it to me for a short reply to appear in the issue that follows. Then you would add your opinion to that which might and it if

you prefer, but if it pleases you I might clear up that matter also. This would no doubt be profitable and interesting. Everybody would be longing for the next issue, and the honest could choose for himself.

If Christianity is a humbug, let us have it out of the way as quick as possible. Don't you say so too? I will make my answers very brief, which will please everybody. We should not try to beat each other, but just to get at the best way. Such an article might be printed from the type before taking it down, in leaflet form. Have you the courage to meet an old fog? If so, state a lot of questions and send to me for reply. Yes, let us settle it and take some conceit out of the Christians.

John O. Smith.

Accepting the intimation that the Blade is believed to be sincere in its opposition to accepted religious forms and formulas, we are not concerned whether they are ever answered, or otherwise, but we will cheerfully publish any reply that is couched in intelligible language. We desire to say at the outset, however, that a mere framing up of Bible quotations will not be considered as an "intelligent reply" for bible quotations prove nothing concerning the truth or falsity of the Christian religion. A reply to justify publication must be based upon human experience, positive fact and demonstration.

There are several reasons for our rejection of the Christian religion. Any one of them will be sufficient. Combined they become a powerful force in our unbelief. We cannot believe or accept Christianity first—Because its false.

Right here we may be told that this is a mere assumption of our own. But to the proof.

Putting aside the old Jewish theology of the Old Testament, we may take up for consideration so-called new dispensation, and we find its sole claim rests upon a number of miracles. A miracle claim rests upon a number of miracles. A miracle presupposes the setting aside of natural law, but as all scientific demonstration is based upon the immutable ability of natural law, upon natural law that is unchangeable and inflexible, miracles are shown to be impossible and if there be no miracles there can be no true Christianity. Taken at its best the Christian religion was born of inspired adultery while its pinnacle was capped with murder. Even the true believer must, in sober, serious moments, entertain a doubt about Mary being conceived of the holy ghost, and if he can, in a moment of mental aberration, accelerated by faith, bring his mind to an acceptance of the scheme, yet his temporary doubt gives positive justification to an unbending, intelligent unbelief.

On the other hand no sane person, believer or unbeliever can accept the doctrine that a loving and merciful father would design and plan the murder of his own son that his wrath might be appeased. What others had done. Right here we would say that the question of miracles, two us, a human nature and a divine nature, which part died on the cross, the human or the divine?

We reject Christianity for the further reason that it teaches a false system of human morality. The doctrine that "Jesus will settle the bill" furnishes an incentive to crime and wrong doing while the further teaching of "salvation by repentance and faith" issues a broad-gauge, or a blanket license to every criminal under the sun. The Christian religion places belief in creeds above a noble action. Men live by what they do, not by what they believe or profess to believe.

Men may ignorantly believe that Jesus was the son of God and they may accept the crucified bill of indemnity, but in moral law that belief cannot exempt any man from the responsibilities of his misdeeds. All moral responsibility attaches strictly to the individual and he cannot, by any system, saddle that responsibility upon another. In this may be found the decided superiority of Free thought as it teaches a personal, human responsibility of man to man, while Christianity merely inculcates a responsibility for belief. Christians still wage war upon each other for a mere difference in belief, while Free thought ever stands the ardent foe of poverty, ignorance and crime.

We also reject Christianity because it insists upon a belief in and a worship of a God.

In the economy of nature there is no room or necessity for a god. Man would not know what to do with it should he find one. Nor, indeed, could he recognize one if he should meet it on the road. He would need an introduction. As the belief in and the worship of god forms the central idea of all religious belief, Christian or pagan, it follows that without god, or if god is not, then all so-called religious belief is fallacy and folly combined.

All religions are professedly based upon the belief in a divine revelation direct from their deity, and for proof of this reference is made to venerated prodigies, called miracles, such as the dead restored, virgins with child, mountains removed, storms allayed, and children begotten without the assistance of an earthly father. Upon such flimsy presumptions has the Christian religion been built. Assuming that god does exist, Christianity would have us believe that he proves his presence and power by reversing those laws which he had formed for cosmic rule. The sacred laws and nummies of miraculous births, angelic visitors, and hushes visions have failed to impress or convince intelligent minds and they are simply looked upon as futile attempts of ignorance to give expression to the inexpressible.

These are but three reasons why we reject the Christian religion and yet they cover the entire realm. Other reasons can be given, but they would require more space than we can give to recite them, let the above suffice, for if either can be successfully answered the thought is vain and must



the consequences.

# PROOF LAW OF HEREDITY

Expounded by Darwin and Supported by Wallace Given Corroboration by Influences on Montana Land.

## PRENATAL CAUSES LAD TO LOSS OF POWERS OF SPEECH

Out in the heart of Montana primitive cattle country there live a bright-faced laddie of six who is just now attracting the attention of physicians, scientists and philosophers. Apparently a perfectly normal child, pretty, physically strong, mentally well-balanced, bubbling over with animal spirits and laughter, he is stricken dumb when he stands in the presence of his father, though he can speak freely to every one else.

Persuasion, bribery and punishment alike have failed to induce him to address his father. Not that the laddie of his broken-hearted parent; not that the father has ever done anything to the child which should merit such a terrible punishment. Simply that the child stands today in the sight of scientists as the most remarkable living proof of Darwin's theory of evolution and acquired parental influence.

Harry Martin is the laddie's name, and he is the son of George M. Martin, of Custer county, Montana. Six months before his birth his mother became violently angry with her husband over some trifling domestic difference which, in her highly strung nervous state, she magnified and brooded upon until she became hysterical. In her anger she vowed that never again would she address a word to her husband.

Before she took this vow her husband had been most happy, her husband most kind and considerate. And though he tried by every art conceivable to his intelligent, kindly, masculine mind to turn the tide of her new-found hatred and to renew their cordial and affectionate relation, the wife remained unconvinced. She never spoke to him from the day she took the vow until her son came into the world.

**MEMORY LIKE A NIGHTMARE**  
Then, like a burst of sunshine after dreary days of storm and lowering skies, reason reassured itself. Mr. Martin remembered the days of his boyhood. He remembered the wife's pleading for her husband's forgiveness and the husband understood and forgiveness was freely extended, and amicable relations were restored and life in therewith went on as before.

No, not as before, for now a bright baby boy was added to the family—a boy to be duly petted and admired by his adoring mother and admired by his proud father.

Then came the days of crawling and cooing, when the father tossed the little laddie high in the air, caught him in his strong arms and rejoiced in the child's fearlessness and his chuckles of delight as he flew through the air. Here was a laddie after his own heart thought the proud father.

The father helped to guide the uncertain steps, but it was quite natural that the mother should first interpret the vaguely funny words, and equally natural that when the laddie wanted to be understood he turned to his mother for conversation.

No one—least of all the father—criticized this trait in the child. But the tottering steps became firm, the simple baby language became clear and entirely understandable, and still the little laddie addressed every word to his mother.

The father never dreamed of any influence working against him, but wondered jealously if all children turned thus from the father to mother. It was the mother who realized the awful truth first, who began first to suspect, then to know, that the child could not address a word to his adoring father. At first she tried the usual methods of persuasion, and bribery. She would lead the child to the door or window as her husband approached the house and say: "Hello papa!" just like that, and mamma will give you a big sugar cookie."

The little lad would nod his head and start buoyantly toward his father, and then suddenly he would pause uncertainly, the glad words seemed to die on his very lips and again he would stand unheeded, unlightened but absolutely tongue-tied in the presence of his wondering parent.

Then came the day when the mother felt that perhaps she was humoring an inflexible childish whim. All the Spartan motherhood in her rose to the sacrifice. She would force the child to speak. She told him that if he did not speak to his father she would have to whip him. By this time Harry was quite old enough to realize that whippings were far less desirable than big sugar cookies, and that if he could not earn the later he must make an effort to escape the former. But his effort

was futile. After the father had left the house the mother kept her word. The boy bore his punishment in silence, but when it was with a burst of tears, he protested that though he did want to speak to his father he could not accomplish the feat, try as he would.

Then the mother gave in. It was useless to protest further. To her son she handed down this fatal gift of silence toward his father. Her punishment was great, but greatest still was the regret of the father, who, though this child manifested evidence of mental affection toward him, will never hear the boy's voice addressed to him personally. No confidences between father and son will ever be enjoyed. To the mother the child will turn for everything.

Physicians examined the lad and could find no abnormal physical or mental conditions, and scientists gave his unhappy case their profound consideration. Here at last was a veritable triumph for Darwin's pet theory. A characteristic acquired and not belonging to the mother at the time of her birth—indeed, a characteristic or habit acquired but a few brief months before the child was born—had left its indelible, relentless imprint on her offspring.

Darwin and Wallace were rival exponents of the theory of evolution but they differed on one vital point. Darwin maintained that the mother or father could hand down to the child any characteristics, traits and qualities possessed by the parents either at the time of their birth or acquired later in life through environment, methods of living, education, etc. Wallace held that the parents transmitted to the child only such characteristics or traits as were born in the parents. That is, events which came later in the life of the parents, particularly in the life of the mother just previous to the birth of the child, could not influence the child. In the case of little Harry Martin, therefore, the Darwin theory triumphs beyond all dispute.

Private notebooks of physicians and the mental tablets of professional nurses contain incidents almost as remarkable as the case of Harry Martin. At least one masterpiece of fiction is built upon prenatal influence and that is Dr. Oliver Wendell Holmes's weird and fascinating novel, "Elsie Venner."

What particular nerves or muscles of the larynx of the child were affected so as to cause dumbness when his thoughts were turned toward his father makes no difference. The nervous system of the infant had been affected and the will power of the child was not sufficiently strong to withstand its influence.

## DENOUNCES ECONOMY AND LAUDS EXTRAVAGANCE

Such is the Answer Given to Dennis Leachy and His Recent Arguments Upon the Doctrines of Socialism.

(By D. Webster Groh.)

In behalf of justice, truth and enlightenment, kindly let me use this opportunity my pressing business engagements allow me to devote Dennis Leachy's grossly false assertion that I would "potentially" regulate one's food and drinks as well.

Such disgusting, dishonest misrepresentation is thoroughly characteristic of—and "part and parcel of"—socialism, without which it could not exist. And Dennis is hereby challenged to definitely show where I ever advocated such "paternalistic regulations" or else forever stand convicted of either gross ignorance or deliberate, slanderous falsehood, or both.

For I as strenuously oppose "dividing up" reputation as property with barren socialists who have nothing to offer to lose and all to win thereby. Considering the socialistic source, I charitably pass over his disgusting false personalities, which, for lack of real argument, he resorts to, but am perfectly willing to compare character with him, if necessary.

He denounces economy and lauds extravagance, condemns the savor and praises the spender, illustrating with tobacco, thus showing his extravagant life practice.

The gambler, dead-beat, thief, robber, burglar, or murderer may (for tobacco, intoxicants and licentiousness generally) liberally spend his ill-gotten gains. But, nevertheless, he injures society, in spending as well as getting, by using the money to foster other vices.

He who consumes more than he produces necessarily compels another to produce more than he consumes—thereby injuring society. He who produces more than he consumes leaves the world that much better off than before he was born.

And no man can take money or property along into the grave with him, every one virtually spends it either in purchasing property or,

eventually, in the form of a bequest, so that none whatever of it is lost to the world.

By judicious investments he encourages the employment of labor in his efficient occupation, while the extravagant spend-thrift throws his in wasteful, injurious and destructive channels, which draw labor skill and brain-power away from more useful employment.

What an honest, industrious man has saved generally represents how much more service he has given the world than he has received from it—how much better the world is off for his having lived? For, if no one before us had cleared the land of thickets, stumps, briars, stone, etc., and built houses, barns, cribs, sheds, fences, cisterns, bridges, roads, railroads, etc., and tilled and enriched the soil, we would today be mere savages. And all these great improvements are due to the saviors who willingly, self-denyingly received less service from mankind than they gave and thus helped to leave us all a heritage of improvements we all enjoy because they saved them for us.

The spendthrift, who consumed more than he produced and often cheated the saviors out of hard earned wealth, have thus reduced the heritage our progenitors left us and thereby injured us and all mankind.

But contrary to Dennis, Mr. B. Franklin French, another socialist approves economy and the owning of homes, etc., so it seems socialists can't even understand each other and agree among themselves.

Dennis might very profitably use on himself and brother socialists all his boasted "father and froth," which, after all, is a poor substitute for brains.

Ever truly yours for non-invasive liberty.

D. WEBSTER GROH,  
Hagerstown, Md.

## BIBLE PUT OUT

(Continued from First Page.)

leading authority on good morals and the country should be anchored on such."

The Rev. James S. Stone, D. D., rector of St. James' Episcopal church, said, "I do not see how President Schneider could have taken an objection. I am for the bible and we cannot know too much about it and personally I would like to see it in all schools of whatever kind of degree, but in view of the fact that so large a share of the community is opposed to it in the public schools I am inclined to agree with Mr. Schneider with reference to the right of the school board to include bible reading as one of the studies."

The Rev. Melbourn P. Boynton, pastor of Lexington Avenue Baptist church, favors the Bible in the schools for all, but would favor a book of excerpts in the public schools.

The Rev. William A. Quayle, pastor of St. James, Methodist Episcopal church, favors the bible in the schools and everywhere else where it is possible to get it. "For," said he, "is not the United States and every other Christian country founded on the great book of morals? Yes, sir, I am in favor of the bible instruction in some form in the schools, for at the present time we have no definite book of morals there. In Canada the public schools are opened with a prescribed form of prayer."

The Rev. Frank Gussins said: "I believe Mr. Schneider's opinion is that the Bible should have an equal chance with the other books in the public schools as literature. I am with him in that belief. We need in the schools teachers who will teach the golden rule and will be the golden rule incarnate."

## SHARP POINTS FOR THINKERS.

FRETTHOUGHT ARGUMENTS CALCULATED TO STIR UP ENOUGH ACTIVE THOUGHT TO LAST UNTIL THE NEXT BATCH IS SENT IN.

(By Otto Wettstein.)

Calamities can only overtake the living, not the unborn nor the dead. If, then, the universe were blotted out it could not possibly be a calamity. Then, can it be a calamity when we exist no more?

The sooner we realize and concede that man is purely an animal, and that as animals the man, the sooner we will know the fundamental fact of man's existence, viz.: that in the absence of this animal—born of woman—man's existence is impossible.

If not a sparrow falls without "His" consent, then the Galveston tragedy was "His" desire—then all his churches were destroyed by "His" will. What consistent believer, then,

will aid to re-erect others in their place?

Agnosticism is the timid Athlete's means of evasion from being called that name with which no ignoramus has ever been honored, and which only the ignorant scorn and detest.

Scientists and Agnostics concede that they know absolutely nothing concerning a god and spirits, that all phenomena are the result of natural causes, and that every fact revealed by science pertains to Nature, nothing to a god. The evidence then being all on one side, tradition and superstition only on the other, how can honest men pose as Agnostics, thus placing science and superstition on the same intellectual plane?

"I do not believe in a personal God," say many, realizing the folly of such an idea. But a god must be personal or there is none. A god cannot be a cloud, air, ether, force or inorganic form, because these cannot be intelligent. A god implies personality, must possess the attributes of a person, a "heavenly Father," mind, wisdom, sentiment, etc., all human qualities.

Is immortal life worth living without the existence of the physical body and the pleasures incident to or concomitant with such body? Deprived of the regular three meals a day, of the luxuries of a home, the delicacies of the cuisine and a sound appetite, does not a very large share of happiness of life vanish? And furthermore, deprived of love and passions (the former springing from and based solely upon the latter), deprived of actual possession of the one being we adore and love (but—let us confess—principally on account of the charming form of flesh and blood), deprived of the ecstasies of fatherhood and motherhood, of offspring (all of which positively necessitates the physical form which then exists no more), deprived, during the countless ages of endless time of all these, and the pleasures of building up and beautifying a home, rearing of children, seeing them change from infancy to manhood, then growing up into noble men and beautiful women—in the absence of all these joys—and yet the remembrance of them remaining eternally—how can immortal life be worth living?

## MEN'S NEW THIN MODEL 16 SIZE WATCHES

HAMPDEN: "No. 104," 23 jewels, \$30; "Wm. McKinley," 21 jewels, \$22.50; same, 17 jewels, \$12; "General Stark," 17 jewels, \$10; 15 jewels, \$8; 7 jewels, \$5.50.

WALTHAM: "Riverside Maximus," 23 jewels, \$50; "Riverside," 19 jewels, \$21; "P. S. Bartlett," 17 jewels, \$12.50; 15 jewels, \$8; 7 jewels, \$5.

ELGIN: "No. 152," or "162," 21 jewels, \$49; "Leviata," 21 jewels, \$27; "243" 17 jewels, \$22; "242," 17 jewels, \$18; "241," 17 jewels, \$12; 15 jewels, \$8; 7 jewels, \$6; "340," 17 jewels, \$10.

CASES: All the above in the new Model, thin Silver-tone Screw Cases. In Fabry's, Crown or Deuber filled gold screw case, guaranteed by manufacturer for 20 years, artistic hand-chased or plain, \$3.50 more; hunting, \$5.00 more. In 25 year case, \$2.00 more than in 20 year case. In cases guaranteed for all time, screw, \$8.00, or hunting, \$10.00 more than in Silver-tone cases. Prices of solid gold cases on application.

Every watch guaranteed fresh and new from factory (no "shopkeepers"), an accurate time-keeper and, if well used, good for fifty years or longer. Will be kept in order for one year. Beware of "Special" movements and cases made nobody knows where and which you cannot price intelligently and buy everywhere. Also of "dis-work" (stamped) "ungraved" cases—they are a fraud. Those listed above are known to be the best watches made, and—if watch is new and perfect—you are safe to buy them where price is lowest. I pay freight.

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